

Thomas Wylton against Thomas Aquinas on divine ideas

Cecilia Trifogli
University of Oxford

Abstract: Wylton's so-called *Quaestio de ideis* contains a very rich and sophisticated discussion of divine ideas. Wylton remarks that the universal agreement among the theologians of his time about the necessity of positing a plurality of ideas in God corresponding to the plurality of things produced by God is only verbal and conceals a variety of contrasting opinions, which reflect very different assumptions about the ontological status and nature of divine ideas. One major contrast pointed out by Wylton is that between the view that divine ideas are principles of divine cognition (the *quo*) and the view that they are objects of divine cognition (the *quod*). Wylton supports the first view and defends it against Aquinas's attack, who maintains that positing a plurality of ideas as the *quo* of divine cognition undermines the simplicity of God and is thus led to posit divine ideas as the *quod* of divine cognition. In this paper I will focus on Wylton's view and his rejection of Aquinas's view.

Keywords: Thomas Wylton, Thomas Aquinas, Divine Ideas, Real Being, Objective Being.